



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The main motive of the volume is "a desire to restore the primacy of certain "conceptions which are in danger of disappearing from our modern thinking." Dissenting from monistic pantheism on the one hand and from agnosticism on the other, the author has sought in laudably small compass to reconstruct philosophy "upon the trinal categories of being, non-being, and becoming." Of the whole inquiry the aim "has been to penetrate the mysteries of the Absolute only so far as may be "necessary in order to discover how it rationally grounds the relative order." With respect to religion, we have as data, "(1) a transcendent Absolute whose energy "functions creatively in the world as an immanent spiritual principle or potency; (2) "the human soul a spiritual principle passing perpetually from potency to actuality "and thus epitomising the world-progress from mechanism up to actualised spirit : "(3) the logos which functions immanently as man's ideal law-giver and transcendentally as the organ of divine communication to the human soul."

Being, Non-being, Becoming, the Absolute, the Negative, the Logos, the a-Logos—such are the conceptions whose primacy Professor Ormond wishes to restore. Students who are unaccustomed to the symbolism of the ontological school will find this book difficult and baffling reading. But Professor Ormond expresses the hope that "the discerning reader will penetrate the shell to the kernel that it conceals." We hope that in a second edition of the work Professor Ormond will add an index, or at least an analytical table of contents.

T. J. McC.

THE SCIENTIFIC STUDY OF THEOLOGY. By *W. L. Page Cox*, M. A. London : Skeffington & Son, 163 Piccadilly, W. 1893. Pages, 180.

It will be interesting to examine the views of a vicar of the Church of England, who prefaces his work with the words of St. Paul : "Prove all things, hold fast that which is good" ; for we should expect much of enduring value from the work of a man who, though he adopts a scientific criterion of truth for religious researches is yet inclined by calling and by nature to do justice to the historico-religious beliefs of humanity. In examining first why "theology should be studied as the other sciences are studied" Mr. Cox finds that the modern disturbance of faith is not due so much to the apparent collision of the doctrines of religion and the truths of science, as to the fact that the doctrines of religion are supposed to lie for the most part outside of the scope of a strictly scientific inquiry. This, he contends, is not so. Theology is just as much a legitimate field of scientific research as are the other departments of knowledge. The trouble hitherto has been that theologians have doggedly adhered to exploded methods whilst scientists have studied the subject chiefly with implements which are not perfectly adapted to the ascertainment of truth in this province. Having overthrown the arguments of the dogmatists, having undermined their positions, the scientist has not yet established the real truth. Apart from all controversy, unprejudiced people will admit that the impugned articles of Christian faith do represent in some measure the actual teaching of Christ, that they have inspired the purest morality that has been exhibited on earth, and all re-

ligiously minded people must feel that somewhere the process of reasoning is defective by which it is contended that the fundamental articles of the Christian faith are unworthy of belief. The fact is, that the scientists who have studied this question have not studied the question "scientifically," and have rejected certain classes of truths which are of the very essence of the subject. One party places too much emphasis on one side of the question, the other on the other. The best hope of final agreement about the subject-matter of religious belief is to be looked for in the adoption by all of a common method of inquiry. This reform must come from theologians who have nothing to lose and much to gain by coming down from their high standpoint of authority and *a priori* reasoning. The work must be done by them and not by hostile hands. Theology must be made a science in the truest sense of that word, exactly as ethics has been made a science. But it may be objected that theology relates to God, and hence its subject is without the range of human observation. This, however, only shows the difficulty of the science, and not its impossibility. Theology, Mr. Cox contends, deals with a class of facts which are only discernible and appreciable by those whose intelligence is illuminated by purity of heart. By inductive reasoning it can be proved that the "things of the spirit of God" ought to be "spiritually judged." Certain facts concerning the nature and will of God are only ascertainable in the first instance by those in whom high intellect is combined with high character, to whom sources of knowledge are opened to which men of less mental elevation cannot penetrate.

It may be interpolated, that this view, true as it undoubtedly is, is exactly that which led to the present state of things in the ecclesiastical world. It is the argument, which most theological philosophers and churchmen use; it is the organon for the discovery of God which Professor Knight sets up; and it is the "illative sense" of Cardinal Newman by which the whole Roman Catholic theology is justified. But it is scarcely more true in theology than in other fields. Even in exact science, profound instinct and rich experience are necessary for great discoveries. By its admission, too, there is almost as much danger of the engenderment of authoritative scientific guilds as there is of the creation of infallible ecclesiastical authorities. But every one will see that between the two cases an absolute comparison is not to be made. The world of gross natural facts is always at hand, and definite decisive experiments can be performed upon it at any moment. But experiments decisive of the laws of ethics and theology take generations and generations, nay, even centuries. When it is reflected, as Gauss intimates, that even the foundations of dynamics were *historically* verified, we shall not be surprised that the important and necessary truths of the difficult domain of ethics and theology must wait ages for their scientific establishment.

The following, according to Mr. Cox, are the points upon which students of religious truth ought to arrive at some consensus of opinion: (1) That statements of the Bible concerning scientific matters should be treated exactly in the same way as similar statements in all other books; for example, the Genesis account of the origin

of the species ; the stopping of the sun in its course, although here Mr. Cox makes the fine distinction that the question is whether God ever *did* make the sun stand still, not whether he *could* make it stand still. It seems to us that the best scientific decision of this question is the view of the Hindu philosophers, namely, that even God himself is not superior to his laws. (2) That questions of literary and historical criticism must be freed from the embargo of authority ; for example, the authorship of the books of the Bible is not to be predetermined, etc. (3) That in the investigation of the subject-matter of religious belief very high authority is to be attached to the opinions of men of the most approved wisdom and the most conspicuous purity of life. Religious truth has always been brought to light not by mere students and philosophers, but by men who have had a peculiar power of discerning it. It has not been reasoned out but "seen." Here, again we have the "illative sense" which leads up inevitably to revelation. (4) Doctrines and dogmas may be legitimately examined. (5) That faith is a legitimate factor in the building up of a personal belief in doctrines which clearly only lie in the region of the probable. (6) That questions of religious rites and ceremonies must be decided by the test of propriety and utility. (7) That the theologian should be open-minded, conversant with all sciences, unprejudiced, and sincere.

In the second, third, fourth, fifth, and sixth chapters of the book, Mr. Cox shows what conclusions are likely to be arrived at by an application of the scientific method to some of the articles of Christian belief most controverted, namely, God, immortality, the miracles, and the principles of worship. With respect to God, his method leads to the usual conclusion of science, best expressed in Matthew Arnold's words : "A stream of tendency that makes for righteousness," or the power which compels obedience to its laws on pain of destruction. We have no data for making positive statements about the essential nature of God, yet "His nature is in every respect higher than that of man." We speak of Him in terms of personality because otherwise we could have no satisfactory religious relations with Him. But to pray to Him, and prayer is claimed to be necessary, we must address ourselves to Some One, a Father. In other words, it can be scientifically proved that there is a solid substratum of fact underlying the doctrine of the Christian church concerning the fatherhood of God, the divine providence, and the efficacy of prayer. In fact, Mr. Cox's position here seems to be, that we must not dogmatise about such matters, but that we cannot help dogmatising a little bit about them. We are led also by a process of scientific reasoning to see a triple manifestation of God : (1) in nature and the laws of nature ; (2) in perfect humanity ; and (3) in the higher impulses which act upon men, although for all we know there may be more manifestations ; but the Christian church has done invaluable service in popularising this truth by its doctrine of the trinity in unity. Of course, the idea of the trinity must be purified of its absurd theological subtleties. But trinitarianism is no more a dogmatic system than unitarianism. Mr. Cox's exposition of this idea is well put and deserves the attention of unthinking scorners of the trinity of God.

When he comes to the question of future life and of miracles, Mr. Cox seems to overlook the principles which he laid down in his first chapter or at least not logically to apply them. He first finds that science can affirm or deny nothing with respect to the future life of man, therefore we must decide it upon some other kind of evidence, different from that which is supplied by the physical sciences. That other kind of evidence is what has always been adduced here : the momentousness of the question, which inclines us to reckon upon so blissful an uncertainty, be it ever so small ; the insight of poets and seers ; the testimony of the common consciousness of humanity ; and lastly, but chiefly, the utterances of Christ, " whose pronouncements are of the nature of positive proof." Mr. Cox's attitude here is very strange. He says, it is in the highest degree unscientific to assume the negative of so profoundly important a question. But how about assuming the positive of it? If the question is scientifically unanswerable, then a scientific theology should not attack it ; in its unanswerable form it is not a true scientific problem, but should be restated as the problem of God has long since been restated, and answered in some such way as that was answered by the author.

It is the same with the question of miracles. It is almost incredible that an author, who states that " Moral truth and religious truth are to be proved, just as "truth of physical science is to be proved, by observation and experiment and, "when necessary, by correct logical argument ; a new 'revelation' is like a new "scientific theory ; a man promulgates a new doctrine in morals or theology, just "as an observer of facts in nature promulgates a new doctrine concerning the cor- "relation of those facts,"—could yet ultimately give a rationalistic explanation of miracles. How different from this is Mr. Cox's attitude on the question of worship, where it is his belief that "to hold frequent communion in spirit with the "Infinite Ruler of all, and to live in dependence on His power and goodness and in "obedience to His laws, are the only absolutely indispensable conditions of render- "ing to Him that worship which is His due." Upon the whole we must say, with all due respect for the author's unusual abilities and logical powers, that Mr. Cox has not, on the questions of future life and miracles, consistently carried out the scientific declarations of his premises.

T. J. McC.

DIE SÂMKHYA-PHILOSOPHIE. Eine Darstellung des indischen Rationalismus nach den Quellen. By *Richard Garbe*. Leipsic : H. Haessel. 1894. Pages, 347.

Considering the fact that Buddhism has sprung from the Sâmkhya philosophy, it is to be anticipated that the present work, which is the first attempt at giving a systematic exposition of its nature, history, and tenets, will meet a widespread demand, not only among scholars, but also among the public at large. Professor Garbe, the translator of the most important Sâmkhya texts, is of all our Sanskrit scholars pre-eminently fitted to be the interpreter and expounder of the Sâmkhya system, and indeed this work of his brings his former historico-philosophical labors